

THE PACIFIC

Pacific Theo Sem
Reading Room



Volume LIV.

SAN FRANCISCO, JANUARY 21, 1904

Number 3.

REST IN THE LORD.

Rest in the Lord, my soul;
Commit to him thy way;
What to thy sight seems dark as night,
To him is bright as day.

Rest in the Lord, my soul;
He planned for thee thy life,
Brings fruit from rain, brings good from pain,
And peace and joy from strife.

Rest in the Lord, my soul;
This fretting weakens thee.
Why not be still? Accept his will;
Thou shalt his glory see.

—Maltbie Davenport Babcock.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, January 21, 1904

AFTER.

"After the winter comes the spring,
After the silence the sweet birds sing;
Gloom today, and bloom tomorrow,
And ease for pain, and joy for sorrow."

The more respectable the saloon the more dangerous and deadly it is. The fairly respectable place lays hold of men who would not think of frequenting the lower resorts and gradually fits them for those lower places. The most prolific drunkard-maker we have ever known was one of those so-called better places some years ago in a town in the Middle West. It did its work so insidiously that people did not realize it for years; but it is manifest now in ruined lives and broken hearts.

There are not many congregations in which the preacher who tells humorous stories in the pulpit is wanted. We visited recently in a town where a church of about six hundred members is seeking a pastor, and a trend in this direction was one of the things which lost one candidate a call. Christ told stories in that pulpit of his back there in Palestine, but they were not such as made people laugh. There is not one preacher in a thousand who can with safety indulge in humor in the pulpit. Grant all that possibly can be granted for it, and it must after all be admitted that it harms more than it helps.

We commend to others the sensible utterance and action of a young lady who united recently with the Congregational church at Angola, Indiana, by letter from the Presbyterian church of Kendalville. She said to the pastor in a short time after her reception into fellowship: "If I am to work intelligently and helpfully in this church I must become acquainted with your methods and organizations and I accordingly want a church paper." The pastor sent her name to *The Advance* at once, highly gratified over the acquisition. Undoubtedly that young lady will prove a valuable worker. If there were more like her in their thought as to the church paper, the cause of Christianity would prosper increasingly.

A feeling of sadness pervaded Congregational headquarters in this city last Monday morning as ministers and laymen mingled for a few minutes before the hour for the regular weekly meeting of the ministers of San Francisco and vicinity. The morning papers had contained announcement of the death of the Rev. Dr. George Moor of Pacific Theological Seminary, and all

realized that one who had been much to them and to Congregationalism and the church kingdom would meet with them no more for their help and inspiration. A very expressive and tender memorial was framed at the meeting of the ministers, which will appear in *The Pacific* next week along with other articles concerning this greatly beloved brother now gone to the fruitions in the Beyond of a noble life here upon the earth.

It is an inspiration to meet and to hear some of the veterans in Christian work—men who during the last half century have laid the foundations on which we are building today. So thought two Californians as they listened to Rev. Dr. Roy one Sunday in December as he told, in one of our Eastern pulpits, of the work of the American Missionary Association among the mountain whites of the South, the Negroes, the Indians, and the Chinese. Dr. Roy is seventy-seven years old, and it is astonishing how serviceable he is yet, notwithstanding his more than fifty years of ministerial life. Would that every church on the Pacific Coast could hear such an address as we were permitted to hear from him. Grandly yet, in his old age, is he building himself into the enduring structures of earth. May his years be many yet and his opportunities for inspiration widespread!

There is prevalent throughout the East a feeling that our Chinese exclusion law is not what it should be. We give elsewhere in this issue considerable of an address given in Indianapolis before a leading commercial organization of that city by Mr. Wong Kai Kah. Such was the impression made by the address that the body before which it was given appointed a committee to call the attention of the commercial interests of the country to conditions which were seen to be detrimental to our welfare. Commenting on this address and the administration of the existing exclusion act the Indianapolis News says: "We refuse to make even the discriminations which our laws allow. Ignorant and brutal custom officers administer what is rigid law at best, in the most rigid fashion, and deport men whose presence in this country so far from being an injury, would be for the benefit of both the United States and China." The News is of opinion that there ought to be in this country thousands of such men as Mr. Wong, and that they would do far more than battleships and treaties to open up China to our trade. During his recent visit in the East the present writer heard many expressions of surprise at the feeling against the Chinese on this Coast. Our

treaty with China, which relates to this exclusion matter, will expire ere long, and it is the hope of many that the way may open then for such agreements between this nation and the Chinese as shall be for the welfare of all.

COMMENDABLE ACTION.

All honor to Mayor Olney of Oakland, who has ruled that "the swear words" be eliminated from the advertisements on the bulletin boards of that city! The wickedness of it aside, swearing is superfluous and ridiculous. Instead of adding strength to what a man says it weakens it. No person of stalwart manhood will indulge in profanity. Dr. Mark Hopkins once said to the students at Williams College: "The practice is scarcely less offensive to a just taste than to a sensitive conscience, and whoever may be guilty of it, deserves to be not only condemned and abhorred, but despised."

Back in slavery times a certain American planter had a favorite Negro who stood facing him when waiting on him at the table. The planter was wont to swear now and then. Whenever he did so the Negro immediately made a low and solemn bow. Being asked after his action had attracted attention, why he did so the servant answered that mention of the name of God always filled his soul with reverence and awe. It is said that this action on his part soon cured his master of the pernicious habit. It was the custom of Louis IX of France to sear with a hot iron the lips of all persons convicted of swearing. When some one said to him once that the punishment was too severe he replied: "Would to God that by searing my own lips I could banish from my realm all abuse of oaths." This age, of course, would not countenance any such treatment as that, but whatever anyone can do rightly to banish from men's vocabularies all swearing words will be hailed by a large number of people.

We once read of a thoughtless and conceited young man boasting of the number of languages which he could speak, and he popped out an oath frequently as he went on declaring indeed that there was scarcely a language which was worth knowing with which he did not have considerable acquaintance. And then an aged gentleman who stood by remarked that he did not seem to have any acquaintance with the language of Canaan. We have been made to feel often as we have sat where it was impossible to escape from their profanity that there were men who had no proper acquaintance with the language of a gentleman. Some years ago many of the barber shops were places where one could not sit any length of time without being befouled by some of the most profane and vulgar expressions. But conditions have changed. Today not infrequently may be seen in such places notices that such utterances will not be allowed.

Let the cleansing work go on so that there will be fewer opportunities still for men to make use of what

Robert Hall aptly styled "a peppercorn rent to show that a man belongs to the devil."

Nothing which we have ever read concerning General Grant commended him more highly to us than the statement that he never failed to discountenance the use in his presence of profane and vulgar language.

Dr. Mark Hopkins, of whom Garfield once said that his ideal college would be a log in the wilderness with Mark Hopkins on one end as teacher and himself on the other end as pupil,—Dr. Hopkins said in his book on "Moral Science" that his observation taught him that he who will swear will lie. The assertion may be too sweeping. But there is in it food for thought. One sin leads to another. And, is there any other sin which dishonors God more than this? It is said that Chrysostom, one of the Church Fathers, felt so deeply the malignity of the sin of swearing that in sixteen continued homilies, no matter what the text, he concluded with a solemn warning against it.

BEFORE AN OPEN DOOR.

Five times in the New Testament we have the picture of a man standing before an open door. A careful reading shows that the open door represents opportunity, and that it has been opened unto the heathen, by the Lord, and for the Christian. This conception of the believer's position in the sight of God, standing before the door of opportunity, opened unto the heathen world by his Lord, is a very suggestive and impressive one and should give rise to some sober thought. Why do we stand before that door, neither entering in ourselves, nor by our gifts helping others to pass through in our stead? That open door is a challenge to every disciple of Christ. What is our reason for neither going nor sending one that will satisfy the Master by whom the door was opened?

The door of opportunity has been opened unto the heathen races. Through it the gospel is to be carried to the uttermost parts of the earth. Notwithstanding Jesus' teaching, the first disciples did not believe this. Those Jewish Christians thought that Christianity was only for the Jews. First Peter was taught the truth by his vision, and then Paul put into practice the lesson which Peter had learned. And the sensation of the gathering which Paul addressed upon returning from his first great missionary venture was his confident and convincing proclamation that God had opened a door unto the Gentiles. Then, several years later, this same foreign missionary expressed his gratitude that a door had been opened for him by the Lord unto the people of heathen Ephesus. And since his day that door has never been shut. It still is "a great door and effectual"; still it presents an opportunity for effecting great results for time and eternity. But how few, how very few are passing through to meet humanity's greatest need with loving hearts, helping hands, and a gospel-filled tongue. More would enter if they could; but they cannot. They can-

not because of us. We may be willing, but we do not will.

This door of opportunity for entrance unto the heathen world has been opened by our Lord himself; he that openeth and no many shuteth. In the providence of God it has been opened by human means and measures, but no human power will ever exist that can close the door thus opened to the missionary of the cross. "Behold I have set before thee an open door, and no man can shut it." That is to say, this opportunity to carry the gospel to the heathen is going to confront Christians as a perpetual obligation, until every tongue shall have confessed Christ as Savior or Master, whether that is to be before or after he comes in glory. And it was not without cost that the door to the foreign field has been thus opened. Blood has been shed in the opening. Upon the very threshold is the sacrificial blood of the Son of God and Savior of men, and just inside are martyr tokens of those who have laid down their lives for their benighted brethren's sake for whom Christ died. We stand, each one before this open door. Some of us ought to have passed through long ago; we are not now where God wants us. The place in which we are working is not of God's choosing. Some of us can yet enter in. Thanks be to a kind Father for this the greatest privilege ever offered to his twice-born children. But many of us could not, and cannot go. We are not absolved. We can send.

The Religious World.

Dr. Lyman Abbott says that the Young Men's Christian Association has done more for the unity of the Christian churches than all other organizations combined.

Dr. John G. Paton, the veteran missionary, is in better health than at any other time during the last six years. He is in Australia now, but expects to return soon to the New Hebrides and to end his days where so many years of his highly useful life have been spent.

The Rev. Dr. Frank H. Foster, formerly professor of systematic theology in Pacific Theological Seminary, has accepted a call from the Congregational church at Olivet, Michigan. This place is the seat of Olivet College, an educational institution of note throughout the East, and the church is the town and college church. It is an excellent field of influence and we congratulate both the church and the pastor elect.

There has been a great revival in Jefferson, Iowa, under the leadership of the Rev. William Sunday, a Presbyterian evangelist who left the base ball field last year to enter on evangelistic work. Union meetings were conducted for nearly a month and more than five hundred persons were converted in a population of 3,100, about the usual proportion of which were already professing Christians. The last Sunday afternoon meeting was attended by fifteen hundred men.

Prof. R. T. Ely writes of Mormonism as the most nearly perfect piece of social mechanism with which

he has ever come in contact, with the exception of the German army. "It moves with the impact of trained regulars and with the zeal of fiery fanatics." It is said that there are in Mormon territory at least five hundred places where there are taught no doctrines but the peculiar ones of that organization. And outside their distinctive territory, all over our land and in other lands their missionaries are making converts.

"Church-going is not a matter of option," says one of our exchanges, "that can be indulged in if one feels perfectly well, or not tired, or does not consider the weather as too hot or cold, too rainy or dusty." Attendance on divine service is not to be engaged in at pleasure. It is a duty, and a very decided one. One does not go to church to listen to a good sermon, or to hear fine music, however desirable these may both be, but to worship the Lord of Hosts." If all our readers were to agree with the writer of these quoted lines and should act accordingly, in the spirit of them, there would be fewer empty pews in our churches, and a powerful impetus would be given to the work for the upbuilding of Christ's kingdom.

The first Sunday of the year the Rev. Dr. R. F. Coyle appeared in his pulpit in the Central Presbyterian church of Denver attired in a clerical gown. One of the Denver papers pictured him the next day in his new pulpit raiment. The following from a recent address by Dr. Coyle is worth quoting: "The Presbyterian church is as broad as the Bible and no broader. The outlook for a forward movement of the church is very bright. The troubles of the past have been forgotten, and instead of a controversy over the Confession of Faith we are looking for a confession of sinners. The wrangling as to whether election preceded faith or faith preceded election is all wrong. Such hair-splitting must make the Master's heart bleed."

On Sunday, March 6th, there will be world-wide observance of the one hundredth anniversary of the British and Foreign Bible Society. The American Bible Society will unite with the British in such observance. During the years of its existence this society has distributed more than 180,000,000 Bibles, expending in the work more than \$70,000,000. It is said that this observance promises "to be unique in its demonstration of the deep unity underlying the Christian life of those who, in church organization and polity, stand apart. It will be a singular testimony to the power and place of the Bible, which through centuries has withstood countless storms, and survived countless foes, and remains the one book wherein God speaks an eternal message, which satisfies the needs and aspirations of the human soul." In mission lands where this society has distributed the Book, there will be co-operation, and so all around the globe there will be celebrated the founding and the achievements of one of the most beneficent organizations of the century that has been marked by so many grand efforts to make known in all lands and to all peoples the gospel of him who is the world's Savior.

The Rev. Dr. Palmore, editor of the St. Louis Christian Advocate, now on a trip around the world, visited recently the noted South Africa missionary, the Rev. Andrew Murray. He writes concerning him as follows: "As Mr. Rhodes was to the commercial and physical forces of this and other lands, Dr. Murray has been to the spiritual. The life work of the one will touch the commercial, mental and material interests of millions for centuries to come; that of the other

will touch the moral and spiritual welfare of multitudes throughout the eternal years. Many of the doctor's most available years, in the meridian of his manhood, were spent in Cape Town, but he is, and has been for many years, living in Wellington, forty-five miles away. In this old Huguenot town we paid him and the schools which he has fostered a delightful visit. These schools we found in the hands of Americans, who are very highly esteemed in this land, both as teachers and preachers. Dr. Murray's home also fronts majestic mountains, and is embowered in the beauty and fragrance of the richest flowers. We found him in rather feeble health, restfully reclining on a lounge in his library. The papers, pictures and books immediately around him indicated the work in which he is now engaged; the writing, in the Dutch language of a life or biography of Count Zinzendorf. Above his desk on one wall was a very striking and life-like oil painting of the count. On another wall was a copy of an *Ecce Homo*, which now hangs in a Munich gallery. It was hanging in a gallery in Dusseldorf when the current of Zinzendorf's life was so radically changed by gazing upon it. The life of Dr. Murray, like that of Wesley, has been very much influenced by the Moravians. We never before had such an insight to Moravianism as during our visit to this consecrated man. He was a great admirer of Dwight L. Moody and of Dr. Hudson Taylor, of the China Inland Mission." Dr. Palmore's estimate of Dr. Murray will be better understood when we give one sentence from his estimate of Mr. Rhodes: "As Mount Blanc towers above its Alpine environment, so the name of Cecil J. Rhodes will tower in history above that of any other person who has so far figured in the development and history of South Africa."

Acorns From Three Oaks.

Aloha.

Young Ministers May Learn of Beecher.

I most earnestly advise all young ministers to buy or borrow the January 2nd number of the "Congregationalist," and study the varied articles concerning the great nineteenth century preacher. Note particularly what Dr. Hillis says about Mr. Beecher's early habit of preaching while in his first parish at Lawrenceburg, Indiana. He would put all his force into the preparation of a strong written sermon for his town parish and then, on week-day evenings, would reach as many school-house meetings with it as possible. So he learned to preach by preaching. Very justly he remarked, in his later life: "How can a man learn to be a speaker by only speaking an hour a week?"

This notable number of the "Congregationalist" is worth preservation in any man's library, and he who reads it will want to secure specimens of Mr. Beecher's writing and speech, which will be stimulating models of effectiveness. If this shall persuade any young brother desiring to make the most of himself for Jesus Christ to study either in "Plymouth Pulpit" or in the "Yale Lectures," the methods of this marvelous man, I shall be very glad, indeed.

I lay my humble tribute of affectionate praise on the grave of a great man who had his Gethsemane as his Master had before him, yet smiled through his tears, forgave his enemies magnanimously, and preach-

ed the Gospel of repentance and victory until his latest breath. I never went into Plymouth church to hear Mr. Beecher that I did not want to stop the clock that the gifted and soulful orator might go on indefinitely. Some sermons have moved me for a day. I talk of some sermons for a week. Beecher's sermons wound me up for a college term, and I longed for vacation that I might go to Brooklyn again.

A Famous Cross-Examination.

A notable figure in the great Brooklyn trial was Judge Fullerton. He cross-examined Mr. Beecher with intense vigor for two hours. It was a contest of surpassing interest. Judge Fullerton stood as close to Mr. Beecher as the court would allow, and sharply snapped out his well-considered questions with amazing rapidity. Mr. Beecher's attitude was a study. He did not sit back in his chair and study the effect of his answers, nor act in the least like a man forgetful and careful about crossing himself. Well-dressed, with an eager, smiling face, he sat on the edge of his chair, leaning forward, and gave his answers as rapidly as the questions were fired at him. I could but think of two splendid race-horses clattering on a hard road—first one ahead, then the other, as the tremendous struggle went on.

The anxieties of Mr. Beecher's friends were allayed. The excitement quickened his memory. He was a most yielding witness, keeping nothing back. Rosy and radiant, with the ever-present flower in his button-hole, he entered into the spirit of the occasion. He included a frank and full description of the celebrated interview with Mr. Moulton. At the end of two hours' exhausting work, the examiner halted, rubbing his hot face with a red silk handkerchief, seeming wilted and tired. Beecher was as fresh as a rose.

General Nettleton, of Chicago, sat by my side at this session of the court, and when Mr. Beecher was released from the cross-examination, said no guilty man could have passed that tremendous ordeal. He wiped away manly tears.

Beecher's Serenity.

Months before the trouble came to a head, I had, as a college boy, visiting the fascinating church, wondered at the seamed and troubled face of the wonderful preacher.

I had asked a sympathizing father what it meant, but he was in the dark.

When the trouble broke I understood it. And I recalled the wisdom of a sainted mother, who had told me: "My son, Mr. Beecher will have great trials. God never lets a man live utterly in the crest of the waves of prosperity without some great discipline to prove him."

I plainly recall the serenity of the great preacher's face after the trouble was out. Carrying the dark secret of men and women, whose mistakes and sins his loving magnanimously would conceal, he wore a look of heavy trouble. But when the secret was out and the fight was on, his look of peace and beauty returned. He gave a monopoly of worry and shame to his tormentors and was himself the picture of serenity.

His friends thought his memory, under cross-examination, a miracle of Providence. He thought of it and described it as an every-day providence. I have seen sensual and unclean men since, acting a

lie, and Beecher's face and action was opposite to theirs. I have good friends who believe Mr. Beecher fell. I know he blundered. But blunders are not crimes. Else, where would we all be? Cities do not build such monuments to hypocrites and dastardly preachers as Brooklyn has built for Henry Ward Beecher.

Our leading Congregational papers do not issue memorial numbers twenty years after a bad man has died. The shadows are passing from his memory and the true light is shining.

Beecher's Happy Art of Touching Men.

Suddenly one Sunday evening the gas went out in Plymouth church. Many men would have sat down until the sexton could relight it. Brighter men would call for a familiar hymn. Mr. Beecher, with clear and winsome voice, went right on preaching, utterly undisturbed.

He promised his audience that the janitor would soon put the requisite water in the meter and light up again. He did, and then the great orator paid glowing tribute to a Brooklyn audience. "In a monarchy—among untrained and unthinking men, such an accident would cause alarm, and an excited mob might trample innocent ones to death in an exciting rush. You have listened like men to your leader, sat patiently in the darkness, and restrained fear." When he had wrought us all up into a high opinion of ourselves, he brought his hand splendidly down on his great Bible and said, with a magnificent emphasis: "After all, give me self-government."

All this made a deep impression on me, because I saw a brilliant Yale senior flunk that same year when the gas went out. When a certain young Minnesota preacher I know too well stepped hard on an awkward puppy which wandered into his pulpit, that preacher did not improve the occasion, as Mr. Beecher did.

TRADE RELATIONS WITH CHINA.

Recently Mr. Wong Hai Kah, a resident of Indianapolis, and one of the commissioners from China for the world's fair to be held in St. Louis this year, spoke in the first named city on "Trade Relations With China." His address was given at the invitation of one of the leading commercial organizations. We give it here in part as follows:

"You will pardon me," said Mr. Wong, "if I speak with some diffidence before an audience like this. I do not believe there has ever been an orator from abroad who could speak with confidence before an American audience, for you are a nation of orators and speakers. When I speak I shall forget my status as a representative of my government to the St. Louis exposition, and shall hope you will treat me as a member of this city, and will let me say what I have to say as a friend and not as a stranger to you.

"I find you the first nation to emerge from what is called feudalism to commercialism. Feudalism means that you work for somebody else, for somebody's enjoyment, not your own. Commercialism I take it is to work for yourselves and enjoy the fruits of your own labor. You have splendid business talents and have a genius for making money. You have carried trade into Europe and have beaten Europeans at home. Europe is now going to take a different course toward you. Last year your imports from foreign countries amounted to about a billion dollars, while your ex-

ports amounted to nearly a billion and a half. So you were about half a billion dollars to the good and you are jubilant.

Europe vs. America.

"Others feel despondent over such a fact and from that feeling of despondency may take measures so that you will not feel so happy next year when you look over your trade returns. They may put a damper on your ardor. A great free trade nation that felt that Cobden was right in his time does not think him right today. The English had great conceit, believing theirs the only nation that could manufacture. They did not think Americans could ever compete with them in manufactures, that you were born to dig and delve for them. They now feel they have made a mistake.

"England having taken up this new movement, you may be sure other nations will follow her lead. You will be wanting some fields of trade. Your interstate commerce has been so great you have not felt the danger as you soon will, when you find your supply will exceed the demand. You need the Panama canal. That means the Chinese trade.

A Mistake to Think Chinese Are Slow.

"It is said the Chinese do not advance. I think that is a mistake. We advance very quickly in adopting foreign things. Kerosene is much used in China. The American finds the Russian oil in competition with his own. We use gas and electric light, but not to a great extent. Chairs and wheelbarrows are giving way to carriages. American flour has almost supplanted Chinese flour.

"Some time ago I was in the interior of China, a thousand miles from any treaty port. I went into a restaurant and asked for 'noodles' made of flour. The waiter asked to know what kind of flour, foreign or Chinese. I found all the customers there—about 20—taking 'noodles' made of foreign flour. I wanted to stand up for my own country and her products, but that occasion I took foreign flour, though at the higher price.

"We have European and American patent medicines. One company that manufactures a cough syrup has two foreign agents running over China with a thousand assistants and find that it pays. Chinese take a great deal of patent medicine. When a Chinese reads a patent medicine advertisement, of course he is human, and he will be sick. When he finds he has about 150 kinds of diseases holding meetings in his system, and no Chinese medicine will cure more than one disease at a time, and being economical, he will spend a quarter of a dollar and get the whole lump of them for that sum. So patent medicines are taking the place of Chinese medicines, and some day there will be a doctors' union in my country to see about that.

"Again, you send us 400,000,000 cigarettes a year. Cigarette smoking is taking the place of our water pipe smoking. Only a man who has time can indulge in water pipe smoking. Cigarettes we find more convenient. You send us the Sweet Caporal, the Pirate, the Virginia Straight-Cut, Old Drury, Pin-head, in nearly the kinds you smoke in this country. We have some Egyptian cigarettes and some French cigarettes are sent from Madagascar.

"There are 15,000 carriages in Shanghai, many fine equipages. * * * Your cotton goods are used all over the empire. You send us about \$18,000,000 of drills each year. Germany sends us household utensils, lamps, cooking ranges and stoves. These come to,

several millions. In indigo dye Germany has the exclusive monopoly. If you come to China, I do not think I am exaggerating, thousands of miles from treaty ports you will find Chinese households equipped with foreign-made things. In the ports and near the ports you will find in the houses foreign-made mantelpieces, chromos—and they have paid high prices for chromos—sofas, easy chairs, carpets, chandeliers, and many other things. In the house of a gentleman at least one of his rooms is furnished in foreign style. There are fifty places in treaty ports where foreign furniture is sold. Much of it is made by native workmen, but in foreign designs.

America's Opportunity.

"Ten years ago the Chinese foreign trade was worth forty to fifty millions in gold. To-day it is more than two hundred millions a year in gold. I think within ten years the Chinese foreign trade will go up to a billion. The Japanese, with all the foreign methods they have adopted, use forty millions. The Chinese to-day are using only 50 cents gold in foreign goods per capita. To come up to the Japanese capacity of consumption would mean \$1,250,000,000 a year for China.

"China is a country to which you will turn your eyes before long. I believe your Government is alive to the situation, and it will do its best to preserve the open door. That is why you want the canal to the Pacific, and that is what your diplomates are fighting for. I think your present share of the Chinese trade is \$25,000,000 a year, and that includes everything.

"The Chinese have taken to bicycling in the last six years. Of course, they have all your second-hand bicycles there. This is no joke. It is the actual fact. There are a few automobiles in China, and in time they will take more.

"Send agents to China. You send one, and he will have to fight against 10,000 from Europe who have a better hold. Send 10,000, and you will still be at a disadvantage, because they know Chinese ways and Chinese methods. Old commission-houses, English and German, have monopolies there. They do not show American goods to a Chinese merchant until all others have been rejected by the buyer. The Chinese merchant is called upon to pay a lump sum. He knows nothing about freight or first cost. The only place for him to learn is to come to your country.

Why the Chinese Desire to Buy Here.

"Now, you will say, 'Why are the Chinese so anxious for American trade?' I can say this: Because we want your trade and we want your protection. You are a patient, long-suffering people, as far as your own country is concerned. When things go wrong, they may go wrong a long time. Then you sweep the stable clean. But you are not patient when indignity is offered to your flag, and you will never allow any high-handed robbery of anything that belongs legitimately to you. [Applause.] You say trade follows the flag, but in your case the flag follows the trade. Wherever your money is your flag is. Where you stay other countries will think twice before taking down your flag and driving you out. That is why we want you to come to China. We will welcome you. You have never had a war with us. In our trouble, your soldiers, sailors, generals and admirals acted most magnanimously. During negotiations your diplomates showed that the most friendly feel-

ings existed between Chinese and Americans. We know you will be fair in commerce.

"China and America are divided by the Pacific. If we can get your goods direct, we know we can get them cheap. The Chinese are great eaters of canned things, especially fruits. Where do they get them? From London, and you ship them to London. We want to trade direct with you to profit ourselves.

Chinese Merchants Should Be Welcomed.

"What you want to do to aid your trade is to get Chinese merchants to come here, and they want to come here. I am now sending them tons of advertising and other information about you. The great Denis Kearney set you against us. To the majority of you the name Chinese conjures up a washtub and a pile of dirty linen. It is unfortunate for my nation that we have been represented so far by a class that does the purification for you. [Laughter and applause.] The yellow peril has long been dangling before your eyes.

"I do not believe in Chinese emigration of this class. We need such labor ourselves. In our late treaty with you, it is stipulated that Americans shall have the right to open mines in China. So these able-bodied men can work for us as well as for you. I do not want to see laborers of my country civilized here. We want the right to bury our dead without putting them in cold storage. [Laughter.] We do not want our laborers educated as to what we should do for men in our employ. Keep your own laborers; keep your high wages; keep out the Chinese. When they become combined they will be as dangerous as other combinations. [Laughter.]

"But Chinese merchants should be allowed to come to this country. In restraining immigration, the treaty excepts officials, merchants, travelers for pleasure, teachers and students. These are the five classes that are to be allowed to come without interruption. I shall speak only of the merchants and students. * * * The merchant comes with his passport. He gets to San Francisco. There you have a United States official of customs, a man who can sign his name to a payroll. The passport is too plain. He wants to find some technical flaw in it. He reads it over and over again until he does not understand it at all, because that passport is filled with common sense. The merchant is treated with every indignity. That Chinese goes back to China and becomes an agitator against American goods and everything that is American.

"If a Chinese merchant came to this country with \$100,000 of silks or goods needed in this country, he would not go back empty-handed, but with goods from this country needed in his country. I think if you would exert yourselves, even the labor party might be brought to understand this. Keep out coolies and criminals and undesirable classes, but let in the merchants. Then you would be in better condition than you now are to compete for the Chinese trade.

Why Students Should Be Welcomed.

"Chinese young men students are admitted. Your Solicitor-General defines a student as one who comes to pursue higher branches of study which he cannot get in his own country. I could not find the Solicitor-General's definition in Webster's dictionary. He appears to be afraid that the young men we might send here might contaminate the morals of this enlightened nation of seventy-five millions of people. Perhaps he does not want our young men to come here and

learn the English language in its impure state [laughter], yet each of these young men would spend from \$600 to \$1,000 a year here. And I do not think they could do any harm to your working classes.

"You spend millions of dollars sending missionaries to my country to take us to heaven—ultimately—and, perhaps, if the Americans are not in a majority, there will be no exclusion laws up there." [Laughter.]

"These students who return to China from this country are to fight against ignorance and superstition. They would be your best missionaries, as they would return with feelings favorable to the land in which they had been educated. You prefer to keep them out and spend millions in my country to convert some of my people whose minds are choked with the weeds of superstition. I don't see where the logic comes in. While you shut us out, Europe is welcoming us. One European country has offered to take five hundred of our young men to be educated. The inclinations and preferences of those young men will, in the years to come, be for the country in which they received a welcome. Do you think it politic to keep out these young men? There are over 2,000 of them in Europe now. Think of what their influence may be in China twenty years from now!

Emigration Officers.

"What your Government should do is to send special emigration officers to China to examine the people there who desire to come. If they are satisfactory, your agents could issue the passports in China, and on arrival here they should be allowed to walk down the gangplank as other passengers, and not be treated as criminals. [Applause.] Let the scope of the exempted classes be widened to include the professional man as long as he does not come here to start a laundry or engage in manual labor. [Laughter.] The Chinese who now comes to San Francisco after coming first-class, eating first-class, associating on equal terms with other first-class passengers, paying \$280 in gold for his passage, is taken by a customs officer, who subjects him to all sorts of questions, looks at his teeth, pulls his hair, pulls his nose, and then finds a technical flaw in his passport. If he is a Chinese, the first-class passenger is looked upon with as much suspicion as the steerage passenger.

"I speak frankly, but I speak as a friend. I think the trade relations between Chinese and Americans should be better and warmer. You give us protection, and we will give you the dollar for it. I was educated in this country in a New England home, and I know American home life is pure. Such education to our young men who return to China will be better than all the missionaries you can send over."

MARRIED.

Smith - Teubert.

At the bride's residence in San Lorenzo, January 3d, 1904, William Z. Smith and Miss Fredericka A. Teubert, were united in marriage by Rev. Griffith Griffiths, of Berkeley, Thos. A. Teubert acting as groomsmen and Miss Jennie Jackson as bridesmaid. As the bridal party entered the parlor, which had been beautifully decorated for the occasion, a selection from Lohengrin's Bridal Chorus was played by Louis C. Buck, of San Francisco. After the ceremony a wedding dinner was served, and then the newly-married young couple departed for San Jose.

The Sunday-School.

BY REV. W. H. SCUDDER.

Jesus Calls Four Disciples. Luke v: 1-11.

Lesson 5. Jan. 31, 1904.

A beautiful frame, that first verse, to set off the exquisite picture of this miracle on that "Most sacred sheet of water which this earth contains." Crowds press around this earnest preacher, not because he is a sensationalist, a setter forth of strange doctrines, or an inciter to revolution. His was a simple message for plain people. But it uncovered the heart and touched its deepest springs. It revealed that innate religious nature which every man possesses. Jesus had the power so much envied by the preacher of causing the soul to respond, as sound causes a violin to vibrate and make corresponding sound; as the zephyr touches the Aeolian strings and evokes sweet harmonies. And if there is to be a "call" from Jesus to us, the attention must first be aroused. Was this an example to those four disciples, this eager, pressing multitude, a foresight of the waters into which they were to cast their nets, to draw forth a host of followers of their Lord?

1. A purpose preceding the "call."

There were many who undoubtedly attached themselves to Jesus as he worked and taught in Capernaum, for no one could have such a "mission" as his without securing those who were willing to enter upon that mission also. Perhaps a number in the pressing crowd were already believers, disciples in the true sense, and for the very reason that the number was constantly increasing Jesus saw the necessity of selecting a few who should be closer to him than the majority. These four were singled out (Mark i: 29) that they might treasure his words, witness to his work, give the world a saving message, when their Master had departed. The two points to be noted are, that Jesus selected them (John xv: 16) and selected them with a definite work in view. And these are always true whenever a call is given. God seeks us first, seeks because there is a work for us to do in connection with himself, a truth illustrated in all the Scripture beginning at Abraham, or even before. A glorious thing this, that God has such sinful, imperfect creatures in his thought before he calls them to be co-laborers with him.

2. The preparation for the "call."

From the morning when the Baptist had pointed out Jesus as the Lamb of God, these men had been acknowledged disciples, and in the intervening period they were prepared for closer relationship by seeing the miracles, and hearing the discourses which must have been far more frequent than is recorded, and not as yet in that parabolic form which was employed later. But this "call" was to be of such a nature that something more direct was needed. It came in the most unexpected form. How far the preparation had been effective is seen in the narrative. (a) Peter and his companions were willing to place themselves and their belongings at the Master's service. It must not be overlooked that there was a sacrifice in launching the boat, which had been beached after the night's toil, and in leaving the washing of the nets for the time. But this is the first sign of our discipleship, that what we have and are lie at the command, nay the convenience of our Lord. (b) They were ready to obey an injunction. "Launch out" is addressed to Peter as the leader of the band. "Let down" is spoken to all.

The result of the preparation thus far is visible in Peter's words (v. 5.) He was very weary with the fruitless night's toil, was aware that the daytime was not a good season for casting the net, and probably knew that Jesus having passed his life in Nazareth, at the carpenter's trade, would know but little about fishing as an art. But Simon had seen enough to know that Jesus could issue commands to a purpose, which would be without sense in other people. See e. z., John ii: 7-8; iv: 50. His faith had been undergoing an education, and in this instance he manifested it in that his theory of fishing was sacrificed to Christ's order. (c) They already recognized the authority of Jesus. The term "Master" is not the usual one for "teacher," nor the ordinary "Rabbi," applied to doctrinal teachers. It is explained by Godet as "more general than rabbi or teacher," but Dr. Bruce is probably nearer the truth in saying "A Greek term for Gentile readers instead of rabbi, which equals (1) Master, then (2) Teacher." In any event it bespoke the respect and loyalty which was already in these fishermen for the Master, who that morning swayed the multitudes by his words. And in this ready assent to do what the Master enjoined there was a still further preparation for what followed.

3. The miracle.

All discussion as to whether this was a miracle of omnipotence or omniscience is as beside the mark as futile. The two things which it points to are: (1) The majesty of Jesus. However the result was accomplished it clothed him in power. As the Son of God, it threw about him a new link with the Father in the eyes of these disciples. To them, no one but God could see the depths or command the ways of the inhabitants of the sea. As the Son of Man it exalts Jesus to the position spoken of in Ps. viii: "Thou hast made him to have dominion over the works of thy hands, thou hast put all things under his feet * * * the fish of the sea, whatsoever passeth through the paths of the seas." We, and the lesson is for us, should not wonder but adore, for it was the fuller manifestation of the power spoken of in John i: 3 and Heb. i: 2, which shaped the worlds and was master of creation. If turning water into wine manifested his glory, this miracle unfolded his majesty. (2) The Master seems never to have worked a miracle for the sake of the miracle, but always for some effect on those who witnessed it. It was pre-eminently so in this instance. It was the final act of preparation for the "call" now to be issued. From the great multitude of fishes enclosed, and the necessary action connected with the safe landing (v. 6-8). Simon's mind is quickly occupied with other thoughts. The miracle was a flash-light; it brought two obscure things into clear relief for the moment (1) his own heart. How our own hearts are revealed to us when we are conscious that some one has looked into them and discovered motives or desires or schemes which we had supposed hid from the sight of any. How much more when Peter stood before him who had pierced those watery depths and seen the fish, could not, did not, such a gaze betoken the power to look through to the depths of his soul. It is at such moments of consciousness of the vision which God sees in us that we are most conscious of the actual conditions of our hearts. But (2) Peter felt as never before the proximity to divine power. He had witnessed miracles before, but they were in behalf of others. This was in behalf of himself. It was on his boat, with his property, and with himself as chief actor. He was for the moment in actual contact with the power of

Jesus. For the time there was flashed into his soul a glimpse of that glory which Moses saw on the mount, which Isaiah witnessed, and feared lest he should die. The "Master" was in that moment the "Lord" and Peter felt unable to remain in contact with that hitherto veiled majesty. The two visions produced the sense within him expressed in the words "Depart from me, for I am a sinful man, O Lord." The preparation was complete. He was now ready to listen as Jesus gave to him and his comrades.

4. The call. V. 11.

How much it meant they knew not then, but we know. It was a call to (a) separation from their occupations. Not that they left their fishing at once, but they saw something better in following the Master, and as they attached themselves to him the more they found no use for their former calling. (b) A call to service. The remaining period of our Lord's ministry was largely a further preparation for the disciples service. In the acts we see the full meaning of that service. It meant all that they were and had. (c) A call to become serious, "fishers of men." The parable must have remained with Peter during all his life of ministry. Pentecost and the days that followed were wrapped in that phrase. The proclaiming of a power which was to overturn this old sin-bound world lay in his being able to successfully carry out this new calling. And if to Peter, so to us also. Not to destroy, but to save; not to bring condemnation, but life; not to annihilate, but confer immortality; this is the greatness of the Master's call. Obedience to it means self-revelation, self-renunciation, self-sacrifice, but also a reward incomputable, when we share in the songs of the redeemed.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

January 31.

Topic: Every Christian a Missionary. Luke xxiv: 44-49.

The spirit of missions is the genius of the gospel. Unless Christianity can conquer everywhere it can conquer nowhere. This the Master foresaw and therefore bid his disciples to go into all the world and preach the gospel to every creature.

Christians enter into this spirit with the first pulsings of the new life. They cannot help it, for it is breathed into them by the Holy Spirit and is one with their new hope. Not to be a missionary somewhere is therefore not to be a Christian anywhere.

A missionary is one sent. "Go ye into all the world and preach the gospel to every creature." "Behold I send you forth as sheep among wolves, be ye therefore wise as serpents and harmless as doves;" and again, "Go ye, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

These words were spoken primarily to the first disciples, but they apply with equal force to all, for the Master said, "I pray not for these alone, but for them also which shall believe on me through their word." Christ himself was the great missionary and those who came after him must follow in his steps.

* * *

A missionary is sent to be a witness, "Ye are witnesses of these things." A witness is one who gives testimony concerning facts or events, who furnishes evidence or proof, who observes and has knowledge

and speaks of what he knows; in law he is one who gives evidence in a cause or testifies before a judicial tribunal.

The word translated (witness) in the passage is the same in the Greek, from which we get our word martyr. The names on the honor roll of faith in the 11th chapter of Hebrews are in the next chapter spoken of as a "cloud of witnesses." Thus we see that a missionary may be called upon not only to testify, but to suffer—he is to be a witness, faithful even unto death.

The history of Christians in all ages furnishes a wealth of evidence of this truth. Missionaries have witnessed for Christ at the stake, in the arena, over beetling precipices and on the cruel cross. They have counted not their lives dear unto themselves that they might carry the gospel into every land.

The missionary as witness is as much in evidence today as ever. He is seeking out the desert places that he may transform them into gardens. The passion now is for the saving of the remnants of the world; for off Thibet; sandy waste Arabia; the thickets of Africa; the frozen pole; in these neglected regions, then unexplored remainders of the earth, the faithful witnesses are now pushing their weary, yet their joyous way.

Every Christian a missionary. That gives each one of us some witnessing to do. All are not called to be official missionaries nor to give all their time to their work, yet all are commissioned by Christ to be witnesses. All may not go to Africa or Korea, nor Thibet, but there is a work to do at home. "You can find the heathen nearer; you can help them at your door."

Parents can be witnesses to their children, laying the foundations of Christian character; in prayers at night; in simple verses of the Holy Book, stored in the growing mind; in habits of faithfulness, and attendance upon the house of God. Children can be witnesses to parents, friends to friends, each to all.

The life is the best witness. Christians should be living letters known and read of all men. Influence we all have, whether we will or no we cannot help exerting it. Let us invest it for Christ. Men do not need to see a badge or a pin to know we are Christians, if we are, "So let our lips and lives express the holy gospel we profess."

The next best witness is the tongue. Christ loves a speaking witness. All preachers are missionaries; so all teachers, singers, those who quote the word, offer prayer or speak the word in season anywhere. Silence may be golden often in Christian service, but speech is not silver only; it is also like "Apples of gold in baskets of silver." A word fitly spoken is the chief active instrument of the missionary. We add to our efficiency and our joy by learning to speak for Christ.

Our witnessing must be in the spirit if it accomplishes anything. "Behold I send forth the promise of the Father upon you; but tarry ye in Jerusalem until ye be endued with power from on high." Prayer makes witnessing easier; tarrying long at the throne develops missionary zeal; the Holy Spirit makes the tongue fluent and the feet swift, warms the heart and strengthens purpose. We do not read of much witnessing for Christ until after the experience in the upper chamber.

After Pentecost there was great witnessing. Peter preaching; Peter and John at the beautiful gate and

before the council; Philip in the desert and in Samaria; Stephen at the place of martyrdom, and Paul to the "uttermost parts of the earth." It has been ever so—the missionary spirit is born and nurtured at the throne; it is the product of faith waiting to be filled.

The message of the missionary is important, it is "repentance and remission of sins," not morals simply, not a built up life from the outside, but a regenerated life from the inside; life from a seed planted and nourished by the Spirit of Christ, "Verily, verily I say unto you, ye must be born again." Repentance towards God and faith in our Lord Jesus Christ, both moving from the inside outward, are the root principles of the kingdom of God. Let us be witnesses of these things.

REPORT OF COMMITTEE OF BAY ASSOCIATION.

To the Churches of the Bay Association:—

Dear Brethren: When the east side churches withdrew from the Church Extension Society of San Francisco and vicinity, it was not because the work belonging to that society had been completed, but because in the growth of these cities it was felt by many that such work could be more effectively performed by each side of the bay separately. Hence, steps were taken to organize our east-side churches for this work. Many of you remember meeting, by pastor and delegate, at the First church, Oakland, to discuss a constitution for a proposed Church Union. Before that Union had been consummated, the suggestion was made and received with favor that Bay Association extend its scope to cover the work of the proposed Church Union, amending its constitution to provide for the new responsibilities. At the last meeting of the Association this plan was discussed in detail, and the following resolution unanimously passed:

"Resolved, That the Association believes the time opportune for such a forward movement, endorses the plan now before us, and refers the plan and the proposed amendments to the individual churches for discussion and action, to the end that this whole matter may be brought before the next regular meeting of the Association for final action."

The undersigned committee was continued with instructions to present the plan and amendments to the churches and to report results to the next meeting of the Association.

What the plan is appears in the proposed amendments to our constitution and by-laws. The amendments are the following:

1. That Article V, Section 2, of the constitution be amended by adding the words, "It shall also elect a Prudential Committee of nine, three to be chosen each year."

2. That the following new by-law be inserted and numbered "seven," and that the by-laws now numbered 7, 8 and 9 be accordingly renumbered. By-law 7, "It shall be the duty of the Prudential Committee to promote the welfare and fellowship of the churches of this Association in all possible ways, and especially as follows:

a. To consider the opportunities, responsibilities and resources of the churches of the Association, and to study the whole field with reference to the best distribution and employment of forces.

b. To offer advice in needy and difficult cases, to receive any requests for counsel, and, when necessary, to report to the Association ways and means for meeting

such cases and execute the Association's provisions for relief.

c. To initiate and report plans for new enterprises and forward movements,—in short, all that pertains to the extension of Christ's Kingdom throughout Alameda County.

And to make its work effective, the Prudential Committee is hereby empowered by the churches through the Association to assume, from year to year, whatever financial responsibility may be necessary."

The main points in this plan are these:

1. It recognizes the Association as the chief organ of our fellowship, most closely and comprehensively representative of the churches.

2. It equips the Association for all the work in Alameda county covered by the phrase "church extension," so rendering needless a new society or church union.

3. It makes all our churches feel more responsible for one another and more vitally interested in one another's welfare.

4. It provides that new churches and forward movements, whenever called for, shall be undertaken in the wisdom and strength of the whole Association.

5. It does not introduce authority, nor abridge the independence of the local church, but leaves each church as truly in control of its own affairs as heretofore.

6. It is an effort to develop fellowship without impairing liberty, to secure united effort in those parts of our work not peculiar to any church, but common to all.

7. It is in line with the movement for closer fellowship and unity now appearing in all parts of our national Congregationalism.

Bay Association, then, makes the following requests:

1. That each church consider fraternally and prayerfully this plan and these amendments.

2. That each church, having considered, take definite action approving or disapproving the plan and amendments, and affirming its willingness or unwillingness to co-operate in this forward movement.

3. That each church communicate its action to the chairman of the undersigned committee.

In conclusion the committee would earnestly urge:

1. That the lines of work covered by this plan are indispensable and permanent, increasingly so as our cities grow.

2. That some organization for this work is imperative and instantly required.

3. That for this development of fellowship, Bay Association, the most representative and responsible organization of our churches, is in no point inferior, and is on the whole superior to any separate society or union.

4. That the Committee believes it to be the hope of the whole Association that our churches individually will cordially adopt this plan and test its effectiveness.

5. That each church devote a Wednesday evening meeting exclusively to this matter, as one of prime importance. Should any church or pastor desire it, some member of the Committee, or some one else familiar with the plan, will gladly attend such a meeting to explain the plan in detail.

(Signed.)

J. K. Harrison,
H. H. Wikoff,
C. Z. Merritt,
L. P. Hitchcock,
C. S. Nash,
Chairman.

Church News.

California.

San Francisco, Richmond.—The church closed the year without indebtedness, although its expenses were about two hundred dollars more than they were the previous year.

Antioch.—Six persons were received to membership last Sunday, five on confession of faith. Since the Rev. Mr. Bandy began work in July, there have been 21 accessions.

Martinez.—Sunday, January 17th, a large audience greeted Rev. Gee Gam to hear his exceedingly interesting and instructive lecture on "Village Life in China." A generous offering was received for his work.

Ventura.—Reports read at the annual meeting last week showed progress during the year. The report of the deacons indicated a deeper spiritual life in the membership, and greater unity. Twenty-one persons united with the church during the year. The expenditures were \$2,300.

San Francisco, Park.—The annual Church meeting was held on Monday, January 11th. The attendance was good. The reports showed increase and improvement in all departments of the Church's work. After the election of officers such a pleasant social evening was spent that the friends seemed reluctant to part, even when the clock suggested it was going to start another day.

Perris.—Last Sunday there were twenty-two additions to the Church. This was the largest number ever received at one time in the history of the Church. The annual meeting held recently shows all departments to be in good condition. Last year a little over \$18.00 per resident member was raised for the Church's expenses. The pastor, Rev. G. F. Mathes, Ph. D., is delivering a service of Sunday evening sermons on Old Testament Characters.

Sonoma.—Our people listened Sunday, January 10th, with surprise and sorrow, as our beloved pastor, Rev. Charles C. Kirtland, tendered his resignation. During the two years and more that he has been in Sonoma, the Church has grown both in numbers and, best of all, in unity and harmony. But we are sure that our loss will be a gain to our sister church in Redwood City, and as they go from us to this larger field, we shall try to bid both Mr. Kirtland and his faithful wife, with winsome, wee Margaret, a cheerful as well as fervent God-speed.

Redwood.—The annual meeting of the Redwood church was held last Thursday evening, a large attendance of members being present. Reports from various officers showed the church to be in a good condition both financially and otherwise. A letter was read from Rev. C. C. Kirtland accepting the call extended to him to become the pastor of the church. He will begin his labors here on January 31st. At the close of the business meeting a banquet was spread by the ladies, and a delightful social hour was spent.

Ontario.—A large number of the members of the church and congregation gathered on Saturday, January 9th, for the all-day annual meeting of the First Congregational Church of Ontario. Reports were received from the pastor, Rev. Ralph B. Larkin, and

from officers representing every branch of the work of the church. Growth was noted along many lines and plans made for broadening the work the coming year. Thirteen new members have been received into the church; six on confession of faith. The benevolences of the church amounted to about \$1,400, and the expenses for the year had been about \$1,500. At mid-day 130 sat down together at the tables in the church dining-room to enjoy the luncheon served, and a social and happy hour was spent. The meeting closed at 4 o'clock.

Santa Cruz.—At the regular Communion service, observed the first Sabbath of the year, fifteen members were received into church fellowship. Monday evening, January 4th, the annual meeting of the church was held. The business meeting followed the social session around the dinner tables. Very bountifully were the tables spread, places being arranged for over two hundred. After an hour's discussion of an extensive menu, the Moderator called his business meeting. All parts of the church life responded with reports encouraging in a large degree. We learned that about \$3,100 had been raised, \$742 of which had been devoted to missionary purposes. We now have a membership of 535. A larger number than ever before are non-resident, but still retain their membership with us. Our pastor's report showed the accomplishment of much work for the Master. We enter upon this New Year with joy.

Benicia.—The annual meeting and a reception to the departing pastor and his wife occupied Monday evening, January 11th. One hundred people enjoyed the dinner and toasts that followed. The year's reports showed good work and some gain along all the lines of the church's work. With this meeting, Mr. Palmer's pastorate of nearly four years was closed. During that time seventy-one new members have been received, forty of them on confession of faith. Frequent removals from town, however, makes the net gain much smaller. The church now has 102 members, 30 of them being absent. One thing that specially pleases the church and retiring pastor is the promised memorial window to the late J. G. Johnson's memory, who served in this church for more than a quarter of a century. The window has been specially designed for the church arch by Mr. Joseph E. MacKay, of the MacKay Studios, San Francisco, and is now being made. It will be a costly mosaic picture of the Christ of Ascension. It will probably be placed in position early this spring, and will be a great addition to the beauty of a beautiful church.

Alturas.—Sunday, January 11th, 1904, will long be remembered by the church people in Alturas. We used for the first time our new hymn books just purchased—Pentecostal Nos. 1 and 2 combined. But that was not all. In the presence of an audience which filled our church to its capacity, we used for the first time our electric lights, which have just been put into the church. After the large audience had been seated, the oil lamps were extinguished, and while the choir sang, "Out of the Darkness into the Light," the switch was turned on which set ablaze twenty-five electric lights, each of sixteen candle power, and they made the church light as day. Rev. W. R. Bair was at the head of this movement, and holds a contract with the Electric Light Company for free light for all church services, and all material was purchased at wholesale prices. Mr. Bair, after making a short ad-

dress to the audience on the cost of putting in the lights, which was \$80.00, urged the people to help him in paying for this grand improvement, and a collection was taken, and fifty-three dollars were received. Mr. Bair is planning other improvements, one of which is the building of a parsonage, and he is now planning to move his family to Alturas in the very near future. Much interest is manifested in the work, and the church is tested to its capacity every Sunday night. Our church is no longer a missionary church, as Mr. Bair declined to accept any mission help, but has placed the church on a self-supporting basis. He has the backing of the entire community, and the work is prospering in his hands, and he is pushing the work along all lines, denouncing evil and upholding good. Two of the Alturas saloons burned down lately and will not re-build. Neither will others be established in their places. "Praise God from whom all blessings flow."

Washington.

Dayton.—Fifteen persons were received into the church at the January Communion, of whom 12 were on confession of faith.

Ritzville.—The First Congregational church, Ritzville, Wash., held its annual meeting and roll-call, Thursday evening, January 7th, 1904. The parlors of the church were tastefully decorated, and at 6:30 o'clock about fifty members sat down to an excellent tea, prepared by the ladies. The business of the evening opened with the roll-call, which was responded to by passages of Scripture, and several letters of good cheer and Christian greeting were read from former pastors. The reports of the year's work were encouraging, and showed progress along all lines. We have increased in membership, doubled the amount of our benevolences, several neglected points have been given religious service, and our Ladies' Aid, which is a strong factor in the social life of the church and town, has greatly helped also financially during the year, having raised about \$450. After the election of officers the meeting adjourned, all feeling it had been a delightful evening. The New Year Communion service, January 3d, was most impressive and enjoyable. Four were added to fellowship on confession of faith, and nearly every member at home and many visitors partook of the Communion.

THE WASHINGTON LETTER.

By I. Learned.

One of the most unique characters in all the history of Seattle has passed away in the decease of Rev. John F. Damon.

He was one of the pioneers of the coast. He was a prominent newspaper man in the later '50's and early '60's, both in Oregon and Washington. Turning his attention to the ministry in the later '60's, he was first licensed, and after a little time ordained in Oregon to preach the Gospel.

In 1870, he gathered Plymouth Congregational church of this city, the first in the State. Fourteen months later he resigned on account of ill-health. Recovering somewhat, he undertook to carry the message to the milling towns of the Sound and Ports Gamble, Ludlow and Blakely quite regularly for ten or fifteen years, who received him gladly. Occasionally he would visit Utsalady, Seabeck and Eagle Harbor.

At the latter place he organized, December, '79, the Eagle Harbor Congregational Church, of which Rev. Frank H. Adams is the present pastor. He undoubtedly did great service to many of the employees, and from them and also from the owners and managers of the mills he received substantial encouragement. He was a very prominent member of the fraternal organizations, and all through the course of his ministry his services were more in demand at the christening of children, at weddings and funeral ceremonies, than those of any other one minister on the Sound.

During some years the number of marriages at which he officiated was greater than those of all the other ministers of this city. He went by the name of "the Marrying Parson." Over six thousand couples, it is said, have been joined in matrimony by him. He was an optimistic character, with a kind word for every one and an expression of cheer and comfort for every person whom he felt needed his sympathy.

He was born in Massachusetts in 1827, and his wiry constitution had carried him through these seventy-seven years. He was a brother, or possibly a cousin, of the "Father Damon" whose life and career was so useful and prominent in the Hawaiian Islands until his departure a few years since.

Our Union Congregational church on Queen Anne Hill, Seattle, has this week had a "Moving Bee." The tents under whose shelter it was gathered in the fall of 1902, and within which its Sunday-school and church services have since been held, both winter and summer have been taken down and the furniture removed to the Sunday-school room of their nearly completed church edifice. It will be a great satisfaction to them, as well as a comfort to find themselves on the Sabbath under a roof which is more lasting than that of the rapidly decaying canvas. Rev. John T. Nichols, their pastor, is deserving of great credit for his leadership and the congregation for their splendid staying qualities and hearty co-operation in finances and earnest Christian work.

Seattle and the State are expecting much from this church, and are not to be disappointed.

Tacoma First church finds at its annual meeting that they have enjoyed and been highly favored with a prosperous year.

They held their annual church supper on the 14th inst., with roll-call and reports and election of officials for the New Year. Rev. Edward T. Ford, their pastor, looks forward to the growth and development of the church with much satisfaction. The Sunday-school, including its Home Department numbers over four hundred, and the Endeavor societies, both senior and junior, are having a larger influence. The Men's Club carries with it a very hopeful outlook.

Rev. R. B. Hassell, the pastor at Everett, is offered by his church a vacation of two months, beginning with February, and purposes to spend it in Southern California. This was advised by his physician, who prescribed for him more sunshine than our Puget Sound country offers.

With a little invigoration, after a week or two, Bro. Hassell will be able to put in some good work for his fellows in the lower latitudes, if an opportunity offers. His church has received thirty-nine into its membership during 1903, nineteen of whom came on confession. His total membership is now one hundred

and eighty. A vigorous financial policy is laid out for the New Year.

None of our churches in Washington has a more earnest and industrious and efficient pastor than our church at Snohomish, Rev. C. Leon Mears. He has given them fine leadership in all departments of church work, and the church itself is splendidly organized. The Sunday-school has an average attendance of about two hundred. During the year the church has received twenty-five members, of which ten have come on confession.

The total receipts from all sources have been \$1,734, leaving a deficiency of but about sixty dollars.

Union Evangelistic services are now being held for the second week, and large results seem assured. The work of the Academy is meeting with large appreciation in the town, the spirit is so good that it proves of great value to the church and to all the Christian work in this and adjacent counties.

The church at Blaine, which was so unfortunate as to lose Rev. M. L. Hutton on his call to Greenlake church, Seattle, has called Rev. Chas. E. Newberry, of Couville, and it is hoped that he can see his way clear to take up that work.

At Kennewick, in Eastern Yakima county, the chapel has been recently painted and papered, giving to the interior greater beauty and attractiveness. They report good congregations both morning and evening, and especially the latter, when nearly every seat is filled. Prof. Lyman is giving them great satisfaction, so far as his pulpit efforts go, but is not able to do any other pastoral work.

Our church at Sprague is enjoying a season of growth and prosperity. Twenty-three have been added during the year. The church edifice and the parsonage have been painted and a balance is left in the treasury, all debts being paid after a two-years' bondage. Rev. G. H. Wilbur is the pastor.

Our work in the Cour-de-Cines has been greatly assisted during the past two months by the emergency efforts of Rev. D. H. Reid, missionary evangelist, of the Home Missionary Society, and Rev. A. R. Johnson, of the C. S. S. and P. S. All the churches having become supplied with pastors, they leave for other fields of service.

The church at Wallace, Idaho, has called Rev. F. E. Whitham, and he is already with them.

He also gives a part of his time to the church at Burke, which at last has secured the necessary ground, with a building upon it, which will be refitted and renovated for its church home.

Kellogg and Wardner, in the same district, have at last secured a pastor, Rev. A. Lennox, late of Denver, Colorado, and the former has purchased lots at a cost of \$300 for a site and will build as soon as possible. Three new members were received in December. The new pastor is greatly pleased at the reception given him.

Seattle, January 16, 1904.

We have for distribution free of charge a small book entitled "Bible Questions and Answers." It contains the Lord's Prayer, the Ten Commandments, the Apostles' Creed and Scriptural answers to nearly an hundred questions. They may be had for use in churches, Sunday-schools or Christian Endeavor societies for the payment of postage, which is ten cents for fifty copies.

OREGON LETTER.

By George H. Himes.

The Highland Congregational church was dedicated last Sunday, Rev. Elwin L. House, D. D., of the First church, preaching the dedicatory sermon, his subject being: "What a Church Stands For in a Community." His text was Luke iii: 5: "For He loveth our nation and he hath built us a synagogue." Rev. D. B. Gray, Congregational city missionary, had charge of the services, and was assisted by Rev. J. J. Staub, Sunnyside church; Rev. Charles E. Chase, Hassalo Street church; Rev. H. L. Start, assistant pastor of the First church, and Rev. Cephas F. Clapp, C. H. M. S., superintendent.

Good delegations were present from all the Congregational churches of the city, and especially fine and appropriate music was furnished by the choir of the First church, led by Prof. W. H. Boyer.

The cost of the premises is \$5,599.15, and it is all paid for, with the exception of possibly about \$300. The first \$1,000 was given by D. K. Abrams, a charter member of the First church at its organization, June 15th, 1851, also a charter member of Hassalo Street church, who in many ways hitherto has shown great willingness to aid liberally in church and school work. The ground upon which the church stands is 100 x 100.

The location of the church at the corner of East Sixth and Prescott streets, in the northeastern part of the city, is a most admirable one. More than five hundred new houses have been erected in that vicinity in the last two years, besides a school house that will accommodate more than five hundred pupils. The distance from the nearest Congregational church, Mississippi avenue, is about two miles. The German Congregational church, however, is nearer in another direction. And the growth in this vicinity is certain to continue because it is so easy of access, besides its scenic charms are most delightful.

The building will accommodate an audience of three hundred people very comfortably, and it can be enlarged on the south side if necessary. It is provided with a hot-air furnace, and is finished in natural wood, with windows of cathedral glass. The Sunday-school now numbers one hundred and fifty.

In the evening a church of twenty members was organized, and at a business meeting on Jan. 4th the following officers were elected:

Acting pastor, Rev. D. B. Gray; deacons, L. H. Morgan, J. E. Scobee, and Richard Lewis; deaconesses, Mrs. G. F. Dashiell and Mrs. Walter Smiley; clerk, J. E. Scobee; trustees: D. B. Cooley, Mrs. Louise Dill, L. H. Morgan, Mrs. E. C. Parker, Richard Lewis; Prudential Committee: Mrs. C. B. Maule, and Mrs. Vandemarr.

This church starts on its career of usefulness under the most auspicious circumstances, with numerous enthusiastic workers to lend a helping hand. A council of recognition will be held on the 18th inst., and then it will be formally classed with the Congregational churches of Oregon.

On the last Sunday evening in December the great oratorio by Dudley Buck, "The Coming of the King," was rendered by the choir of the First church in a most impressive manner. It created such an impression that multitudes asked to have it repeated, hence it was given the second time last Sunday evening.

At the Communion service of the Forest Grove

church last Sunday thirteen new members were received, two on confession of faith and the remainder by letter. Rev. Daniel Stauer, the pastor, is an untiring worker.

Seven new members have been recently received in the Salem Central Church as a result of Pastor Knight's well-directed labors.

Mrs. A. L. Lovejoy, the widow of A. L. Lovejoy, who returned East with Dr. Whitman, from Walla Walla, in October, 1842, died during the past week. Her maiden name was Miss Elizabeth McGary, and she came to Oregon with her mother, a widow, in the immigration of 1843.

Portland, Jan. 10, 1904.

The annual meeting of The Dalles Congregational church, Rev. D. V. Poling, pastor, was held last Thursday evening, and following the transaction of the necessary business, a social hour was most agreeably spent.

Reports from all departments of the life of the Church show that the past has been a prosperous year. Eight new members have been added during the year. The losses by death were three; dismissed by letter and revision of roll, twenty-eight; so that the membership now numbers 158. During the year Pastor Poling made 500 calls and officiated at 28 weddings and 23 burial services. The financial management of the church, while nominally in the hands of the Trustees, has practically been in the hands of the treasurer, Mr. Bela S. Huntington, son of Rev. C. A. Huntington, who so many years had the pastoral oversight of the church at Eureka, California, greatly beloved by all "Pacific" readers, and personally known to many of them.

In this connection it may be of interest to know something about how it came to pass that Mr. Huntington entered the ministry, so I will give the substance of an interview I had with him recently when he was visiting with his daughter, Mrs. D. D. Clarke, of this city. He said:

"I was born in Vergennes, Vermont, April 25th, 1812, and near this place spent the first fourteen years of my life. Then I went to the home of an uncle in Central New York, and worked for him on a farm until I was 19, gaining such knowledge as I could through the attendance at the country school of that time during the winters. When I was in my twentieth year the problem of my future arose before me. I determined I would be a teacher. I soon secured a school of sixty pupils, and began my work in the most rudimentary manner; but I succeeded in pleasing my patrons. My salary was \$12.00 per month. Farm labor was \$10.00 per month at the time. By diligence in studying in all my spare hours, I fitted myself for college by the time I was twenty-five, and entered the University of Vermont in 1837, and was graduated in 1841. About this time I was married, and the prospects seeming better in the West, I removed thither, settling in Rockford, Ill., in 1848. From that time until 1864 I was connected with educational institutions in one way or another. That year my brother-in-law, William Waterman, was appointed Superintendent of Indian Affairs for Washington Territory by President Lincoln, and at his urgent request, accompanied him to Olympia in the capacity of chief clerk, which position I retained for several years. During some of these years there were no stated religious services, but a small Sunday-school

was kept up in a little chapel built by a Presbyterian missionary, who had just died, by a number of ladies. One day I said to them that I had conducted services as a layman, and was willing to do so here if it would be acceptable. The federal officials of the territory were here, and there were enough others, business men, etc., to make a good congregation if they could be induced to attend religious services. The habit of the people, in a large measure, had been to resort to saloons on Sunday, not so much to drink or gamble, but because the saloon was about the only place where they could meet in a social way, talk politics, play billiards, etc. The women thought kindly of the suggestion and notice was given out that services would be held the following Sunday. Being ambitious to make the effort a success, if possible, I put in all my spare hours in preparation of my first sermon, and contrary to my expectation most of the saloons were emptied and the chapel was full of attentive listeners. At the close of the service a number asked if I could not give them more of the same, saying: "We like this, and will come again." Being thus encouraged, I tried again, and kept on with the services until late in the fall.

"About this time I received letters from a number of Oregon pastors, inviting me to their State Association, and, securing leave of absence, visited Portland, Oregon, for the first time, and attended the Association, which was held that year at Oregon City. I was received most cordially, and urged most strongly to preach a sermon, notwithstanding I informed them I was only a layman. The effort proving satisfactory, I was invited to be ordained. Consenting, a council was called, and at the age of 54 I assumed ordination vows, since which time I preached wherever a door of opportunity has been opened, until I entered my ninety-second year, when my voice became so weak that I felt compelled to give it up."

Mr. Huntington has had a long and varied life, and has been a positive force for righteousness wherever he has lived. He was a pioneer in Central New York, in Northern Illinois, in Western Washington, and in Northern California.

The story of his life is the story of the development of the nation for ninety years; and in large measure he has, through his relations as a teacher, aside from the results of his ministry in his later years, set at work large influences for good. Now his home is with his loving children, who take the utmost pleasure in making his last days his best days.

The annual business meeting of the Sunnyside Congregational church, Rev. John J. Staub, pastor, was held last Thursday evening. The present membership is 130. The year closed with every bill paid and money in the treasury. The sum of \$2,000 was raised by the several departments of the church during the year. Of this the Ladies' Aid Society raised \$316.45 and the Y. P. S. C. E. \$126.59, of which \$100.00 was applied on the purchase of a piano. Mr. Staub was unanimously re-elected pastor last Sunday for the fourteenth time. Plans are being considered looking to an enlargement of the church, as the necessity for increased accommodation has become imperative. The church has been re-painted and thoroughly renovated during the year. At the close of the meeting a banquet was given, Rev. J. J. Staub acting as toastmaster. Responses were made as follows: "The Thrift

and Progress of Our Sunday-school," Rev. Howard N. Smith; "Our Missionary Operations," Rev. I. N. Tobey; "The Church as a Social Factor in the Community," S. C. Pier; "The Influence of Our Young People's Society," George Gruber; "One Year of Congregationalism," S. H. Smith; "The Ladies of Our Church," B. O. Wood; "The Church as Seen From the Outside," A. H. Pettit; "A Brother-in-Law's View," F. M. Varner; "The President's Message," Rev. J. J. Staub.

Dr. House will begin a series of sermons on the "Voyage of Life," this evening, the subjects being as follows: "Setting Out," "Passengers and Crew," "Pilots and Charts," "Winds and Tides," "Wrecks and Wreckers," "What Port?" In addition to the quartette and large chorus choir, there will be special vocal and instrumental music.

The past has been a most notable week in the annals of the city on account of the presence of hundreds in attendance at the annual meetings of the National Stock Growers' Association, the National Wool Growers' Association, and the Northwestern Fruit Growers' Association.

Men pre-eminent in their respective lines of effort from many States east of the Rocky Mountains have acquired a larger knowledge of the possibilities of the Pacific Coast than they hitherto possessed, and returned to their homes most favorably impressed with the future of this extensive region. One of the principal speakers before the National Stock Growers' Association was Chancellor E. Benjamin Andrews, of the University of Nebraska.

The trial of Rev. R. H. Kennedy is now going on. His case will probably be submitted to the jury on Monday next. What the outcome will be cannot be predicted with certainty, but it does not seem probable that he will be convicted. At any rate, it is the business of Christian people to consider him an innocent man until he is proven guilty beyond a shadow of doubt.

Portland, January 16, 1904.

NEVADA ITEMS.

A Sunday-school of twenty-five members was organized at East Reno, Sunday, January 3d. The building used had just been completed for a store. It had been used for a dance Friday night, for which a piano had been secured. A dozen chairs were borrowed from a Japanese restaurant adjoining a saloon. When the chairs were filled, we put the boys on the shelf. The piano was allowed to remain for our use. The saloon where the Japs have their restaurant is called "The Ark," a long two-story building with small windows on the sides, giving it the appearance of the ark.

The store-building used for the first service will soon be occupied, and as everything built is spoken for before it was completed, it was found necessary to have a place of our own, though small and unpretentious. I have, therefore, been securing sufficient money to put up such a building. The first load of lumber will go to-morrow, and work will be started at once, and in ten days the house will be ready for occupancy.

East Reno has developed in a wonderful degree. It reminds one of Point Richmond in its rapid strides and extent. Additions have been platted in all directions, and houses are springing up on the Robeson tract, the O'Sullivan tract, the Flannigan tract, and

the Hibbird, McPhail and Stewart tract. The round-house, almost finished, is the largest in the West. It will accommodate eighty engines. The coal bunkers are in course of construction.

The principal business now is the saloon—sixteen saloons, I was told, and more coming. It is about time we did something to let them know that there are other things besides eating and drinking.

The Reno church feels very much the absence of its pastor, who, as you know, was taken to Lincoln, California, seriously ill. The church was very acceptably supplied last Sunday, January 10th, by Rev. F. N. Greeley.

E. J. Singer.

NOTES AND PERSONALS.

The Rev. B. M. Palmer entered on the pastorate at Fruitvale last Sunday.

Francis Reid, son of Rev. F. W. Reid, died at Santa Clara, Jan. 14th, aged four and one-half years.

At the meeting of the ministers of San Francisco and vicinity next Monday the paper will be by the Rev. Dr. Meserve.

The Rev. C. E. Sinclair has resigned from the pastorate at Mill Valley and the Rev. S. R. Yarrow has been called as his successor.

The Rev. M. Burkett has resigned the pastorate at Reno, Nevada, on account of serious illness. Mr. and Mrs. Burkett are now at Lincoln.

Pilgrim church, Oakland, held some very enjoyable meetings five nights of last week. For two or three years it has been the custom of this church to spend the week of the annual meeting in this way. Monday night was devoted to the work of the Sunday-school and Young People's societies, reports for the year being given. Tuesday evening was devoted to missions, the Revs. H. M. Tenney and J. K. Harrison being present and giving brief addresses. That evening there were reports concerning the missionary work of the church. Wednesday came the election of officers for the year 1904. Thursday night occurred the annual supper, with talks afterward by several members of the church and the Rev. M. B. Fisher of Oak Chapel. Friday night there was a call of the roll with responses from 130 of the 221 members. The extension of the annual meeting over five nights of the week has been found to be a very pleasant arrangement in this church, the membership of which is very happy under the leadership of the Rev. Raymond C. Brooks, who has worked among them very earnestly and successfully during the last four years. The church is gaining constantly and the outlook is one of considerable promise. In Pilgrim church there is indeed a pleasant church home, and all who go there find opportunity for service of some kind.

TEMPERANCE NOTES.

The national gathering on December 2d, 1903, of the Anti-Saloon League superintendents received the courtesies of Congress, and also were given a reception by President Roosevelt. Prominent among many impressions made by the conference was Faith in the undertaking in hand. Plainly, their faith was that the Anti-Saloon League is not only a factor towards the solution, or a factor in the solution, but actually is the solution of the extirpation of the saloon and the saloon system, and ultimately the absolute banish-

ment of the liquor traffic from under the flag. This faith has crystallized into a settled conviction, which gives them the grim determination to fight to the finish this long-waged war. They are laying their plans for a permanent campaign, nation-wide and world-wide, against the whisky devil.

It was also manifest that there was a growing conviction that the Anti-Saloon League is the church in action against the saloon, while it incorporates other organizations and individuals, yet its life, strength and dependence are and must be in the church, of the church, and by the church.

This movement had its beginning in the Buckeye State ten years ago. That has ever been its central and most prominent field of action. During the last year the Ohio League has spent over sixty thousand dollars in money supporting a corps of twenty workers in the field, who give all their time, besides a large number who have faithfully given part of their time. The eminent and able Rev. Dr. Purley A. Baker was elected superintendent of the National Anti-Saloon League.—From the Searchlight.

BOOK REVIEW.

Study to be quiet. It is a problem how to bring the deepest and most necessary truths before our young people for their advancement in the spiritual life. The peculiar age we reside in repudiates, on the one hand, that characteristic known as moralizing in a "Goody-goody" fashion, on the other that which has not solid truth for the purpose in hand. The author who desires to accomplish the result of deepening young people's spiritual life thus sights Scylla and Charybdis and accompanying disaster to his book. That, in our opinion, Dr. Edgar W. Work has steered between the dangers and brought his craft safe through, is a great thing. The four addresses, delivered at the 1903 State C. E. convention at San Diego, possess an attraction second only to their latent force in reaching the soul's springs of spiritual action. The book is a "strengtheners," not alone to young ladies, but to young men. It would help any Endeavorer to read a portion of it every day when he is engaged with his Scripture. It is a suitable prelude to the observance of the "Quiet Hour," and opens the way to real access to him who occupies the throne of grace. The helpful book is the desired book. This is such. [Endeavor Pub. Co., 429 Montgomery St., S. F.; 35 cts.; postpaid 40 cts.]

California first made an impression on the Eastern States as an orange producing State in 1884 when about 750 carloads of oranges were sent to that section of the country. Florida did not think she was about to have such a strong competitor, but in 1890 California sent 1,245,047 boxes of the golden fruit against 3,146,740 boxes from Florida, but in 1903 Florida had only 750,000 boxes, while California had 8,593,560 boxes.

It is estimated that California will have this year, 1904, fully 10,800,000 boxes, or 30,000 carloads of 360 boxes to the car. This gives but a faint idea of the possibilities of this great industry. California practically has a monopoly of the orange business. Only two States in the Union produce oranges to any considerable extent—Florida and California. There has been a beginning made in Arizona and in a small section of Louisiana. An industry which commands a train of 30,000 cars can scarcely be said to be in its infancy and yet compared with what it might become when all the available orange land in California shall have been brought under cultivation, one might well say that the present output was far from its maximum.

Our Boys and Girls

A Word About Wireless Telegraphy.

Some time ago, after a few days' leave, a naval officer went to a certain city, early one morning, to rejoin his ship, and found that she had sailed away. Not knowing where she was bound, he felt very much "at sea," when a friend asked him why he did not telegraph.

Said the friend: "Your ship has been fitted with the wireless telegraphy apparatus, and there is a wireless station here."

"Can you call up the 'Prairie'?" asked the officer, at the wireless station.

"Oh, yes," was the reply, and the operator tapped off a few loud and luminous sparks on his transmitter. Almost immediately the little wheel at his elbow commenced reeling off its tape with dots and dashes on it.

"Ask the 'Prairie' where she is," said the officer, "and inform her captain that I am here waiting to report on board."

The message was quickly sparked on its way, and within three minutes the tape reeled off, in reply:

"The Prairie is one hundred and twelve miles at sea, but will return this afternoon."

"All right," said the much relieved officer. "Telegraph her steward to save my lunch."

Since the beginning of 1903 two ships in the navy, the "Prairie" and the "Topeka," have been engaged in experiments with wireless telegraphy between each other at sea and between themselves and the shore. Several systems have been tried under the supervision of a board of naval officers, and after the completion of these experiments some one of the systems may be adopted. Stations have been established at places on shore, such as Cape Elizabeth, Montauk Point, Annapolis, and Washington, and, just before the naval manoeuvres last summer, four additional ships were equipped, so that the "wireless" could be used in the "war games."

A wireless telegraph system on board ship consists of a dynamo to generate an electrical current; of a special telegraph apparatus to control that current, to break it up into long waves and short waves, and to send these waves through the air until they hit upon the receiving apparatus of another station and make dashes and dots on its receiver; and, finally, of wires from the telegraph apparatus to the masthead of the ship, so that the waves can start from there clear of all obstructions. These waves are spherical in shape and so extend in every direction. They might be compared to huge soap-bubbles that increase in size as they grow out from their source—the greater the

distance, the thinner or weaker they become.

And here lies the trouble with wireless telegraphy: that the message goes in all directions. Not only the station for which it was intended will receive the message, but any other station which the message waves may reach before they lose their strength will also receive it. For use in war, that part of the trouble could be overcome by using a cipher code; but even then an enemy's ship, receiving a message in an unknown cipher, would know that some vessel of the defending squadron was near. The worst part of the trouble, caused by the waves going in all directions, is that one set will get mixed up with other sets from other sending stations, just as waves circling away from two or more stones, dropped in the water will meet and get jumbled up. If two or more sending stations try to talk at once, it will be, at the receiving station, like trying to listen to several conversations at the same time. If one station is saying c-a-t and another d-o-g, the receiving station may get c-d-a-o-t-g, or the waves may overlap so as to turn dots into dashes and make no letters at all. So, again, an enemy's vessel, approaching a coast and hearing on his "wireless" a defending scout trying to tell of his coming, can break in on the message merely by continuously repeating a single letter, and make the information completely unintelligible. It is said that this may be overcome by having the instruments, so to speak, "tuned up" differently from those of the enemy, so that the waves sent out would not fit his receiver, and vice versa; but even then the enemy could probably, by "tuning" his instrument up or down, strike the proper key and accomplish his interference.

Sometimes other electrical connections in a ship get mixed up with the wireless telegraphy. On a certain vessel in the navy, newly equipped with "wireless," there were electrical connections to her pilot-house to show the revolutions of the engine and also the speed registered by the taffrail-log. As soon as the vessel got under way a most garrulous conversation began over the "wireless" between the propeller and the taffrail-log. No doubt the propeller was quarreling with the log for not telling the truth about the speed.

The distance to which a wireless message can be sent is chiefly a question of the strength of the electrical current generated and sent out, and instruments are manufactured for different strengths according to the distance over which they are intended to be operated; but an instrument powerful enough to carry, say, one hundred miles, can be adjusted to a radius of only ten or fifteen miles, and to intermediate distances. Here, again, an enemy might introduce serious interfer-

ence, for it is said to be possible that an apparatus adjusted for short distances can be burned out or seriously deranged by receiving upon it the waves from another apparatus of much higher power.

Wireless telegraphy is as yet almost a failure overland. Mountains, hills, forests and tall buildings seem to break up the waves and make them unintelligible. Coast stations are, therefore, established on prominent headlands, like Montauk Point, Cape Cod, and Cape Elizabeth, where there are no outlying islands to seaward.

These imperfections make wireless telegraphy at present chiefly useful in communicating with isolated places having no other telegraph; but we must remember that when the telegraph and telephone first came into use they were in many ways even more imperfect, and their development into the systems of today was never even dreamed of.

It is plain to see that the need which nothing but wireless telegraphy can fill is that of communication with vessels at sea. Our government, with its usual enterprise, seems alive to this, and the wireless telegraphy has undoubtedly come into the navy to stay and to grow in usefulness and importance. Its commercial application over the seas is already vast. We have been accustomed to feel that when loved ones went out upon the great deep they passed, for the time being, beyond our knowledge and beyond reach of our sympathy, and became imprisoned in a realm of danger from which no cry for help or assurance of safety could reach us. Now, through this wonderful invention, we may learn their progress from day to day, even from hour to hour. They can tell us of their daily health; they can transact matters of daily business; they can assure us that they are speeding over sunny seas; or they can ask, when in distress, that a vessel be sent to their relief.

All this is possible, and is practised even now, in these earliest stages of wireless development, not only on some of the naval vessels of various nations, but also on many of the great trans-oceanic passenger liners, and we cannot doubt that the present confusing and amusing imperfections will be, in time, completely overcome.—John M. Ellicott, in January *St. Nicholas*.

Undaunted.—They dug the bruised and battered form of the inventor out from under the ruins of his flying machine. "I want to say," he whispered, hoarsely, "that my invention is going to be a magnificent success! I have found out just what ails it!" Waving the surgeons away, he continued to talk to the reporters.—Chicago Tribune.

Politician—"Congratulations, Sarah, I've been nominated." Sarah (with delight): "Honestly?" Politician: "What difference does that make?"—Detroit Free Press.



"Love lightens labor," the saying runs, and in a sense it is true. But even love cannot lighten labor or make it easy for the woman who is in constant suffering from inflammation, bearing-down pains or other womanly diseases. The one thing that can make work easy for women is sound health, and Dr. Pierce's Favorite Prescription is the thing that will give sound health to sick women. It cures womanly diseases which cause weakness, and cures

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The Candle Called Patience.

God never leaves us wholly in the dark. When the great light of heaven fails, God has given men wisdom to prepare some lesser lights that shall carry them through until the great light comes again. Even so in men's spiritual experience. When the great lights of hope, or revelation, or inspiration, seem to darken, when we feel like crying "Why hast thou forsaken me?" then God has given the human heart grace to go by a lesser light. Such a light one of our modern novelists has termed "The Candle Called Patience." We can keep along by the aid of this until the great lights begin to brighten once again. Is not this what the prophet meant when he said: "It is good that a man should *** quietly wait for the salvation of

Jehovah?" Patience is one of the humbler lights, but the beauty of it is that it shines brightest in the times of our greatest darkness. It is good to go forward cheerfully, glowingly in hope; but let us not be ashamed if the best we can do is to go forward bravely and quietly in faith, carrying the candle of patience. "More than half the noblest men and women you meet carry such candles."

Blown Out to Sea.

We are told that in stormy weather it is not unusual for small birds to be blown out of sight of land to the sea. They are often seen out of their reckoning and far from the Coast, hovering far up over the mast on weary wings, as if they wanted to alight and rest themselves, but fearing to do so. A traveler tells us that on one occasion a little lark, which followed the ship for considerable distance, was at last compelled through sheer weariness to alight. He was so worn out as to be easily caught. The warm hand was so agreeable to him that he sat down on it, burying his little cold feet in his feathers, and looking about with his bright eye not in the least afraid, as if feeling assured that he had been cast among good, kind people, whom he had no occasion to be so backward in trusting. A touching picture of the soul who is aroused by the Spirit of God, and blown out of its reckoning by the winds of conviction; and the warm reception which the little bird received at the hands of passengers conveys but a faint idea of that welcome which will always greet the worn-out, sin-sick souls who will commit themselves into the hands of the only Savior.—Spurgeon.

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The Personal Touch.

In a great meeting a young man was leaning forward on the back of a seat, with his face covered with his hands. There were many like him, and the workers were all too few. "Go speak to that young man," was the loving command of the leader to a young man who happened to be in the forefront of young people's work in that church.

Fear took possession of him—he trembled as a leaf, and said: "Oh, I cannot go; I never did such a thing before; I am not able to do it."

The leader was firm in his loving demand. "You must go," he said.

Going down the aisle, he dropped into the seat of the young man, put his arm over his shoulder, and, in a half-sobbing tone, said: "I have been sent to talk with you, but I do not know what to say. But Jesus loves you, and I know he is ready to save you."

They both dropped on their knees, and it was only a moment or two before a soul was born into the kingdom. The personal touch of the loving heart was the means, under God, of directing and winning a soul.—Rev. W. H. Geistweit.

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